theſe are the Divels malicious wiles. But a Sy[illegible] argument framed of one premiſs of *Gods*, and anoth[illegible] Devils, will never inferre a concluſion of faith, a[illegible] can claime a fiducial aſſent, wherefore in ſuch a mixed [illegible] (which I deſire may be remembred to be caſeable) let a man freely declare his iniquity to God and be ſorry for his ſin, *Pſalm.* 38. 18. let him repent and mean himſelf to *God*, who (as I have ſaid) loves to keep his peoples faults, and their counſels *ſub ſigillo confeſſionis*, and under the roſe, that is, he will be to them a good ſecretary; but let them cleave to that which is good, and encourage themſelves in a good matter, and bewar of failing in preſent duty, the diſcouraging ſenſe of former iniquities; for one fault will never mend another, and yet that is ever the beſt method Satan uſes to offer in ſuch caſes: but the *Lord* who hath choſen *Jeruſalem* rebuke him for troubling his poor afflicted people, who are as brands plukt out of the fire. I have inſiſted upon this caſe, becauſe it is of its ſelfe a weighty deſerving one, and I have not ſeen one who has directly ſpoken to it, but one who diſpatches it to good purpoſe; in a word, it's worthy *Mr. Scudder* in his Chriſtians daily walke (this book was by famous *Mr. Henderſone* recommended and gifted as a *vade mecum*, or pocket piece to his friend and mine, at that time a young man going to France) where pag. 263. he ſpeaks thus; ye will ſay, if ye bear affliction for Chriſt, then ye could think and expect well of it, but ye often ſuffer affliction juſtly for your ſin, I anſwer, ſaid he, for he had been ſpeaking of that Scripture, 2 *Cor.* 4. 17, 18. though this place principally point at Martyrdome and ſuffering for Chriſts cauſe, yet it's all one in your caſe, if ye will bear afflictions patiently for his ſake. A man may ſuffer affliction two ways for Chriſt. 1. when he ſuffers for religion and for his cauſe. 2. When a man ſuffers any thing God layes on him quietly, and for Chriſts will and commands ſake, this latter is more general than the former, and the former muſt be comprehended in this latter, elſe this former ſuffering for Chriſts cauſe (if it be not in love and obedience and for Chriſts ſake, and of conſcience to fulfil his will) is nothing, whereas he that endures patiently

God ast punishment for sin, for Christs sake endeavouring to submit his will to the will of Christ, though he be never but so it to suffer for the profession of *Christ*, and if such a one were put to it, he would readily suffer for *Christs* cause, and such afflictions as these thus patiently born and endured, work also that exceeding weight of Glory, as wel as the other. By these and the like reasonings of faith ye may work your soul to patience, as *David* and others have done, by casting Anchor on *God* & on his *Word*, fixing your stay & hope on God: Let the issue of your reasoning be thus, I will wait on God, & yet (for all the matter of disquietment) praise him who is the health of my countenance and my God. Thus *Mr Scudder*, & truly none could have spoken more, & to better purpose in so few words. And thus have I spoken to Scripture examples, of cases parrallelling the weightiest of cases incident to any man now living, only be it remembred, cases are as faces, many agree in some things, some in many things; none in all things, there is in every mans case some thing peculiar, aggravating it beyond that of other mens, and (as the heart knowes it's own griefe) so every man knows best the plague of his own heart; but he knowes not, at least feels not his neigbours sores, hence every one judgeth his owne case the worst of all, it may be the best is bad enough, and yet the worst is not so sad but it may be better.

In the 2 place, for vindication of the Scripture from the fore said disheartning prejudices, I shall lay down the very same ground where-upon the quarrellous do walk, though with halting foot, that these cases are hopful & curable that are paralleled & practicable in Scripture, that its to say, such whereof the Scripture gives an account, that they have been either hopful and curable; or actually have been cured and helped. And thus I reason *e converso*, or by exchange, that case is helpful and curable, which is paralleled and practicable in Scripture: *But* such is thy case, it hath a match in Scripture, and therefore it's curable, that it's parralleled and hath a match in Scripture, I prove thus; a case concluded hopeless hath a match in Scripture, but such is thy case, thou concluds it hopless, and therefore it hath a match in Scripture,

that

that a caſe concluded hopleſs hath a match in Scripture, it's clear. In that the Lord finds fault with thoſe in *Ieremie*, that ſaid, there was no hope, and aſſures them of the hope, if they will repent and returne. It's clear likewiſe from the *Churches* caſe in *Iſaiah*, who, ſaid, her judgment was paſſed over of the *Lord*, and for that ſhe is taxed that ſhe ſpake unreaſonably. Likewiſe from *David's* caſe in the Pſalms who ſaid. He was cut off from *God's* preſence, and yet found heart to look again to *God* and cry to him, and was heard, notwithſtanding his former peremptorineſs. Likewiſe from the caſe of the Church in *Ieremiah*; for the Church in the *Lamentations*, who with one breath ſaid, my hope & my ſtength is periſhed from the *Lord*, and at the next breath could ſay: this I call to minde, and therefore have I hope; and thereupon hath left general experimental inſtructions to all others, that it's good that a man ſhould both hope and quietly wait for the ſalvation of the *Lord*, *Lam.* 3:26.

But in the third place the ſoul thus affected is to be advertiſed and put in mind, that it 's an error and weakneſs to think that matchleſs and imparalleled caſes are therefore hopleſs and incurable; for it's to be obſerved that Scripture inſtances & exemples of matching and parallel caſes are neither the only, nor compleat, not principal ground of curing and reſolving caſes, for ſome caſes were the firſt of their kind, & ſo could have no precedent nor practicable example: and in that caſe according to this crazy principle, that no unparalleled caſe is curable; the very fixed examples and choice copies of curable caſes ſhould themſelves have remained uncurable, as having no precedent nor example. But the only ſquare and compleat ground of curing all caſes, is the whole Scripture, whereof examples are but a ſmall part, and that but the illuminating colours, and not the ſubſtantiall lineaments thereof, for *exempla illuſtrant*, examples do but enlighten things, and all that an example can do, is to ſhew that ſuch a caſe is practicable and potentially curable, but it does not, it cannot actually cure it; Wherefore the principal proper ground of curing and reſolving all caſes, are the univerſal fundamental Truths of the *Goſpel*, whereof the Covenant of

Grace

Grace is the ſumme and text, and this *David* knew right well, 2 *Sam.* 23. 5. This Covenant will mend all the holes of the beleevers houſe, and compleatly fit every caſe he can be in. Till the foundation be deſtroyed, It's never time to ask, what can the righteous do, *Pſal.* 11. 3. but ſo long as there is a God in Heaven that does wonders, ſo long as *Chriſt* is *all* in *all*, ſo long as *Gods* Covenant with his Saints endure, which ſhall be while *ſun* and *moon* endure and longer too; for this Covenant ſhall live to lay its hands on theſe two ſhining eyes of this corruptible *World*, that is paſſing and poſting off daily, and which now is (like the firſt Covenant *Heb.* 8: 13.) decaying and waxing old is ready to evaniſh and die. So long as theſe foundations ſtand ſure, the righteous in every caſe may alwayes know what to do, for upon theſe ſhall mercy be built, and faithfulneſs eſtabliſhed in the very heavens, *Pſal.* 89: 2. I ſhall illuſtrat this conſideration with the caſe of relapſes, a caſe right perplexing to exerciſed Saints; and wherein ye find the Scripture ſpeaking of examples, at leaſt of frequent relapſes into the ſame fault, which makes you apprehend there is no hope. Theſe things I writ not, that any ſhould ſinne (and ſure for that very cauſe the Spirit of *God* hath in wiſdome been more ſparing of ſuch examples) but if any man have ſinned, and relapſed oft into ſin, let him remember. 1. Chriſts ſeventy times ſeven, *Matth.* 18: 22. and withall that, as far as the heaven is above the earth, ſo far are his wayes above our wayes and his thoughts above ours, *Iſai.* 55: 9. Let him remember. 2. The indefinit promiſe, *Zech.* 18: 27. and the like, that when and what time ſoever a ſinner ſhall repent him, he ſhall find mercy. 3. Let him remember chiefly the blood of Chriſt that cleanſeth from all ſins, 1 *John* 1: 7. *and* 4. If ye muſt have examples, you may read the hiſtory of *Iſrael's* relapſes in the book of Judges, notwithſtanding the Lord as often as he heard their petitions, and penitent cryes, returned and repented and ſent them *Saviours*, and let you read a notable place, *Pſal.* 78: 38, 40. many a time delivered he them and forgave them, and how many times did he that *verſe* 40. how many a time did they provoke him? even as often as they did provoke him, as of the forgave them,

and

& when any man ſhall tell me preciſſelly how ofte they provoked him; I ſhall then tell him peremptotly how oft he forgave them. A ſimple ſoul may poſſibly think to prevaile with God at a time by pleading thus after the manner of men: help me O *Lord*, this once, and pardon my ſin, and I ſhall never trouble thy Majeſty again: I trow ſuch are ſome times the thoughts of ſome, but when heaven & earth ſhall be meaſured with a line, when God ſhall be as Man, or as the Son of Man, when his wayes ſhall be as our wayes, and his thoughts as our thoughts, when I ſhall ſee the man that ſhall not be beholden to Mercy, or the day wherein I ought not to pray, forgive us our debts, or the time when it ſhall be lawful to limit the holy one of *Iſrael*, then ſhall I think that a Covenant argument. But if I underſtand the *Goſpel*, it might be more beſeeming *God* and his Grace in the Goſpel to plead after this manner. *O! Lord* forgive, and be gracious to me this once; and if ever I miſter, I ſhall come to thee again, providing alwayes that the grace of *God* be not turned into wantoneſs, or this my liberty uſed for an ocaſion to ſin.

Now for confirmation of what hath been ſaid in this conſideration, I ſhall apply my ſelfe briefly to two places of *Scripture*. The firſt is *Pſal.* 22. 6. where I obſerve theſe things from the tenor of the *Pſalme*. 1. A Saints caſe may be right odd, and in many things without a match. But, I am a worm and no man a reproach of men &c. 2. In afflicted Saints I ſee a ſtrong inclination to aggreage their own caſe, and to reaſon themſelves out of caſe with a ſort of pleaſure. *ver.* 4 our fathers truſted in thee, & thou diliveredſt them, but I am not like other men; I am a worm and no Man; the very language of dejected Spirits to this Day. 3. I ſee that when they have reaſoned themſelves never ſo far out of caſe & account, beyond all example or match of caſe parallel, there is yet ſome further ground for the faith of the deſolat ſoul to travel upon in its ſearch for diſcoveries of light, and comfort; for we ſee how he goes on complaining, ſearching, beleeving and praying, till he arrive at praiſe, which everlyes at the far end of a darkeſt wilderneſs, that a Saint can go through, for when a Saint is under the greateſt darkneſs & thickeſt damps, there is alwayes *aliquid*

quid ultra, ſome thing before them, and that is light for the righteous, and joy for the upright in heart. 4. I ſee, that a humble wel tamed ſoul will ſtoop right low, to lift up ſuch grounds of hope; and incouragement as to a ſoul lifted up might ſeem but ſlender and mean. Thou tookeſt me from my mothers belly and cauſeſt me to hope upon the breaſts, a humble faith will win it's meat among other folks feet, and when all examples fail, ſuch find an example in themſelves, furniſhing them with matter of hope. 5. I ſee there may be extant, ſignal and manifeſt evidences of *God*, kindneſs to his people in former times as preſſing, as the preſent, the memory whereof for a long time may be darkned with the prevailing ſenſe of incumbent preſſures, *verſ.* 21. ſave me from the Lions mouth, for thou heard me from the hornes of the Unicorns. 6. Though all parallel and matching examples of others mens caſes fail a Saint, yet to him it's a ſufficient ground of faith and matter of praiſe, that his own caſe hath been helped, when once it was as ill as it now is. Thou haſt heard me from the horns of the Unicornes, & therefore I will declare thy name among my brethren, in the midſt of the congregation I will praiſe thee. 7. If there muſt be examples of leading caſes, if ſo I may call them, then ſome muſt be the example by being firſt in that caſe, and thus oftimes, he that finds no parallel before him, leavs one behind him, and Indeed we ſhould be as well content (if ſo the will of *God* be) to be examples to others of ſuffering affflictions, & enduring tentations, as to have examples of others; therefore ſayes he *verſ.* 27. all the ends of the world ſhall remember this, laſt verſe they ſhall declare to the people that ſhall be born that he hath done this.

The 2. place of Scripture I direct my thoughts to, is *Iob* 5. 8, 9. *Iobs* caſe was clearly unparallelable, & abſolutly matchleſſe, and yet ſayes *Eliphaz* the *Termaint*, I would ſeek to *God*, & to *God* would I commit my cauſe, & that he might do that upon ground, he ſhews in *verſ.* 9. for (ſayes he) *God* doth great things, why (ſayes the ſoul) mine is a great caſe, *when he doth great things* I know what he doth, no, neither thou nor all the world knows that, nor can find it out, for he doth unſearchable things, whether that he as a *God* whoſe

whoſe goodneſs cannot be known be a greater mercy, or [illegible] he as an unknown God to us, a greater miſery, is that which I know not. But this I know well, that more of the knowledge of *God*, & large thoughts of him would looſe many a knot, & anſwer many perplexing caſes to his people. Yea, but ſayes the ſoul, I ſhall be a wonder, yea a very miracle, if ever my caſe mend, yea but Gods wonders are not his ilk dayes work, but they are few rare pieces of his kindneſs ſhewed to Eminent Saints and great favourits, & we are not oblieged to expect wonders, yet I hope ye are not oblieged to beleeve Gods Word, that he doth ſuch things, & theſe without number, ye are oblieged to obey *Gods* voice and ſeek unto him, & unto him to commit your cauſe, & ye are obliged to give God his own Latitude; & as well not to limit him, if he will do wonders, as not to tempt him to wait for wonders, *Pſal.* 88. 10. will thou ſhew wonders to the dead, makes it clear, that *God* will turn the courſe of nature up ſide down, & will put the *World* in a reall dance as wee ſee, *Pſal.* 18. at length, and will do wonders to purpoſe, that even the dead ſhall be witneſs of his riſing, before his beloved be not delivered.

Now to deſcend unto the paticular grounds of the cure of Saints caſes, we are to go through all the particular attributes of *God*, all the Offices of Chriſt, all the promiſes of the Goſpel, and articles of the Covenant of *Grace*, which are the ſubſtantial Lineaments of that well contrived piece the *WORD OF GOD*, which is ſo well illuminated with the lively colors of ſufficient examples, & theſe ſo well mixed & ſo juſtly diſtinguiſhed, one having what another wants & the other having what it wanted, & wanting what it had, that it ſpeaks the finger of *God* to have done it, and leaves a defiance to nature and art to come once near it.

In the 4. place I offer this to be conſidered by the diſtempered ſoul (that is like to fall unkind with the Word of *God*) through an apprehenſion that all the threatnings of the word are directed againſt it. That all the moſt peremptory threatnings of the word are to be underſtood and quali-

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fied with the exception of repentance: This is clear, first, from Christs expreſs word, *Luk.* 13. 3, 5. except ye repent ye ſhall all likewiſe periſh. 2. From the account of events, wherein we ſee that the moſt peremptory threatnings have been divorced, & their execution prevented with repentance: Witneſs with many others the caſes of *Hezekiah*, and the *Ninivites*. 3. From the exhortations and expoſtulations annexed to threatnings, with a ſolemn declaration of the Lords gracious diſlike of mens miſery, whereof the Scripture is full. In a word, the humble penitent is worſe feard than hurt with threatnings, and even as a plentiful rain quenches thunders, alwayes the violence of the Storms & Tempeſts both calms & tempers the air. So the tears of *Godly* repentance compoſe the thurdring and weather-beaten ſoul, that is toſſed with the tempeſt of thundering threatnings. In the 32 *Pſalm* there was a great ſtorme in *Davids* conſcience; he roared all the Day long &c. but a free work of ſincere repentance calms all and leaves the ſoul quiet and ſerene. *David* takes a houſe on his head. He refuges himſelf on *God* by faith, let it then hit the unhappieſt, thou art my hiding place thou wilt preſerve from trouble, and compaſs me about with ſongs of deliverance.

By this time, I hope, it does in ſome meaſure appear, that the Scriptures are not wanting in the performance of all offices of kindneſs, that can rationally be required in the moſt unpromiſing caſes, & that they are much to be blamed who upon any of the foreſaid pretences would pick quarrels againſt the Scripture. But ſuch deall not fairly, neither are their wayes equal, and I may well ſay to them: Is this your kindneſs to your friend? Sure the Scriptures have nor deſerved any ſuch unkind ſervice at your hands.

Now to the ſoul that would keep up kindneſs with the Scripture, and ſo would be mighty in the Scripture, I leave ſome directions in ſhort words. 1. Acquaint thy ſelfe with the whole Scripture and all Scriptures, both in its letters and meaning, for that is to know the Scripture, otherwayes it is but an unknown tongue, to him that is unacquainted either with the phraſes or meaning of it. The ſoul that is

thus

thus acquaint with all Scriptures, if one Scripture binds another will looſe it; if one wound it, another will heal it; if one caſt it down, another will comfort it. 2. Be a carefull keeper of the word of God in practice. *David* felt, and every ſoul that hath his ſenſes exerciſed, will feele his affection to, and proficiency in the Scriptures, and grow according to their practice in the Scriptures. *Pſ.* 119. 56. *This I had becauſe I kept thy precepts.* Chriſt teaches plainly, that he that's a Doer of the will of God, is faireſt to know the doctrine that is of God. I know no ſuch way to be a good Scholar, as to be a good Chtiſtian. 3. Entertain the Spirit of God; if ye would have either profit or comfort of the word, *Iſa.* 59. 21. The Spirit and the word are promiſed together. Joh. 6. 63. Chriſt tells us that his words are Spirit and life. 1. Cor. 2. 10. and forward, it's the ſpirit that does all by the word. 1. Joh. 2. 27. it is the anointing that teacheth all things. One ſayes well of *Paul's* Epiſtles, that none can underſtand them without *Paul's* Spirit, and ſo may be ſaid of all Scripture. Sight is as needfull as light, elſe blind men might judge of Colours; and if the ſpirit of faith were not as needfull, as the word of faith, then blind ſenſe & haſty unbelief would not ſtand to ſay, *that all men are liars*, and that *Gods truth failes for evermore*: The material doctrines, and the objective revelations of the word and ſpirit are ever the ſame. And a ſpirit without the word is ſurely a Ghoſt, and ill ſpirit; but the word and ſpirit in the conveyance and delivery of the ſelf ſame revelations are oftimes ſeparated in their influences; for ſometimes the Lord comes alone, with a diſcovery of the ſame truth that is in the word, without the help of the word, as Infants, deaf perſons, and even others of age, and others having that uſe of their ears, but not being well verſed in the Scriptures, yet deſiring to know, and do the will of God, are oftimes, no doubt, by a ſecret inſtinct of the ſpirit of God, without the actual remembrance of the word of God, taught and inſtructed according to the word of God, for *God leads the blind by a way they know not.* And the Apoſtle, 1. *Pet.* 3. 1. tells us, that ſome men at age by good exam-

es may be won without the word. Why then may not the Spirit of God do what a Christian woman may do? But that it concerneth all who would converse comfortably with the Scripture, to call the Spirit of God to their assistance, is manifest from this, that there are many (and these the most concerning) questions that fall under a Christians cognition, to be resolved according to the word of God, which are determinable only by the Spirit of God, even all they which may most deservedly be called the things of a man, which none knowes, and therefore cannot competently judge of it. But the Spirit of God that knowes all things, and the spirit of a man, and that not either, without a special presence of the Spirit of God, and his assistance. Nay if ye should conveen about these questions a Council, or General Assembly of the most learned Doctors in Christendome, they could not define them, such are the questions of a mans personal interest in God, whether a man have the Spirit, and be born of God, and the like. They may give evidences of these things in general, and indefinitely, the which may be *as media* to conclude upon, which they may frame into universal propositions, that he who hath these evidences is of God. But to subsume, these propositions serve in these premisses to conclude particularly what belongs alennarly to the Spirit of God, witnessing with our Spirits that we are the children of God; for by the Spirit we know the things that are freely given us of God. The like is to be said of many particular matters of fact that concerne a man. I instance in one, but it is a main one. The sin against the holy Ghost. I find the best advised Divines very warry (as they have reason) to determine in it, and the more aware of personal applications of their determinations, because of latent circumstances, impossible to be infallibly reached and discerned by any man in his neighbour. Now, whether my sin be a Sin against the holy Ghost, is a question sopuzling and perplexing oftimes (some know what I say) even such as are dear to God, that it passeth the reach of all created wit to read their doubt. And let me say only by the way, there is no more compendious method in the world to

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draw, or rather to drive a man to the ſin againſt the holy Ghoſt, than the apprehenſion that he hath already ſinned that ſin, for that apprehenſion renders him deſperat, and what will not a deſperat man do? O! wyly Devil, O wiſer God, that gives ſubtilty to the ſimple, which makes them able to ſtand againſt the wiles of the Devil; but how is the queſtion read? I anſwer, the Spirit of God reads it thus according to the Scripture, that ſurely is not the ſin againſt the holy, whereof a man repenteth. Now when the ſoul is at his wits end, and ready to ſink, the ſpirit of God ſends a looſe into the ſoul of the Sinner, of godly ſorrow unto repentance for that ſin whereof he was jealous, and the ſoul of him ſo joyes in his ſorrow, and ſorrows with his joy, (*de peccato dolet, & de dolore gaudet*) that he cannot be ſatisfied, nor get his fill of that godly ſorrow, which is ſo warme with love, and ſo wet with tears, that except a man that is wet to the ſkin ſhould deny that he has gotten a ſhowre, he cannot deny but he repents of that ſin, and then, ſure he is not the ſinner againſt the holy Ghoſt; for it is impoſſible to renew ſuch an one to repentance. I do not here mean, that only and overflowing power of repentance, ſuch as I have ſpoken of its cure of the caſe; no, for the very deſire of repentance vindicates a man from any fear of this ſin, becauſe a Sinner againſt the holy Ghoſt ſo ſinnes, and ſo delights in that ſin, that he would not do otherwiſe, if it were in his choice: but when the ſouls perplexities about this queſtion are overwhelming them, it is fit they ſhould be cured with this meaſure of repentance. I marked before, and I mind it again, as good ſhowres do calme and clear the air, ſo much repentance clears many doubts, reſolves many caſes, rids the ſoul of many perplexities, and ſettles it in a ſweet calme and ſerenity.

The 4. Direction I would give theſe that would keep in with the Scriptures, ſo as to make uſe of them with comfort and profit, is this, that they deſpiſe not the diſcipline of tentations. Book learned Chriſtians and Divines are not the beſt Scholars: but they that would be taught the myſteries and acromaticks of Religion and divinity, muſt be *Luthers*

Diſciples; and he was bred at the Schoole of tentations; he confeſſed that his tentations had learned him more of the Goſpel than all his books had done. This ſchoole of tentations is an old correction (and not to ſpeak of others) here our Lord Jeſus took all his degrees, hence he was a commenced Maſter of experiences, and Doctor univerſal in all caſes: for in that he ſuffered being tempted as we are, he is able alſo to help theſe that are tempted, and in all things he was tempted as we are, that he might ſuccour them that are tempted. Heb. 2. 18. and 4. 15. And as his tentations accompliſhed him highly for the reſt of his mediatory work, and particularly, and eſpecially for the Miniſtery, theſe were the trials for his Miniſtery. Matth. 4. 1. he is tempted, and in v. 17. from that time Jeſus began to preach, wherefore let Miniſters remember, if they be tempted, he is giving them the higheſt point of breeding for their imployment, but bleſt is the man that endures tentations, or bides out the trial, for when he is tryed he ſhall receive the Crown of life, which the Lord hath provided to them that love him. Jam. 1. 12. Now having thus ſpoken at length to the Commendation of Scripture, and what excellent uſes it ſerves to in all caſes, and what kind of offices it performes to the People of God in every Condition. Let us for concluſion behold how it ſhowes to us the Kindneſs of the Lord in that Jethro-like, it comes to viſite us in the wilderneſs, and let us hearken what it will ſay to us there, for there we are.

The

The TEXT,

HOSEA II. 14.

Therefore, behold I will allure her, and bring her to the wilderneſs, and ſpeak comfortably to her.

INTRODUCTION.

WE have in the Contexture of this Chap. a ſolemne confirmation of three great truths that are noted in the Scriptures of truth. 1. That the Lord will not caſt off his people, nor forſake his inheritance. Pſ. 94. 14. which generall aſſertion it will be fit to clear in theſe particulars Propoſitions.

1. That God will never caſt off the univerſall Church, nor leave himſelf deſtitute of a people upon the earth, who may own him and his truth, and may hold for the word of life, ſhining as lights in the world, being blameleſs and harmeleſs in the midſt of a crooked and perverſe generation. Thus in our Creed we believe a Church univerſal, which ſometimes is cloathed in Scarlet, and ſometimes again is ſet upon the dung hill; ſometimes is counted the multitude of the City, and ſometimes is perſecuted and driven to the wilderneſs; ſometimes is more viſible and glorious in the incorporated ſocieties of National Churches; ſometimes more latent and obſcure in ſome few ſingle perſons ſcattered up and down the world, who (it may be) are as little obſerved by the world, as the ſeven thouſand true worſhippers were by *Elias* in his time. There is a time when the Godly are hidden. *Prov.* 28. 12. and the Lord in the worſt of